PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF. MWF

The AMERICAN FRIEND

[APRIL 12, 1951]

The Spiritual Meaning of Oxford

James F. Walker

The World Church as a Family

Henry Smith Leiper

New Books on Rural Life

Stanley Hamilton

Reflections from London

George H. Gorman

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Diligence in Love

A Review by Mary Hoxie Jones

THE NATION-WIDE RACKET

LAW WITHOUT JUSTICE

EDITORIALS

The Devotional Life . . . A Page of Personal Helps

FOR LIFE

By William W. Clark

A spirit nourished in vital prayer requires several outlets for the expression of those things which are most certain. For example, there seems to be an inner need for expression in some form of words, however tentative, of the fundamental beliefs which seem to be implied in one's spiritual experience. Man's age-old tendency to formulate creeds is gravely dangerous, in that there is always the possibility of the formulation becoming important rather than the experience to which it is giving expression, but the tendency is so natural to human life that a creative necessity of man's spirit in this direction seems to be indicated. Continually he needs to remind himself that creeds are not made for signing but for singing; but *creeds* he must have.

Again, although he will not want to bind himself in advance to conduct in the future on a wholly *à priori* basis, that is, on a basis which is wholly predetermined by principles and is not alive to the fresh guidance of the Holy Spirit, he will nevertheless want to relate his deepest experience to the vital issues of the day and the currently accepted standards of living as a humble but convinced champion of a way of life which often runs counter to the ways of the world; he will affirm *vows*.

And finally, he will want to make a life plan, not hard and fast, not self-righteous and pharasaical, but clear-cut enough to be contantly helpful to him as a reminder of the ways in which his spiritual experience needs to express itself in day-to-day living. He will adopt a *discipline*.

I would like to share the creed, the vows, and the discipline which seem most nearly expressive to me of the bit of spiritual reality which I have experienced. The lines which follow will represent intense yet tentative convictions—convictions now worth basing a life on, but not to be frozen where they are. The hope is that they may stimulate others, alone or in fellowship, to develop similar working affirmations.

A CREED

I believe!

I believe in God,
the Father of all mankind,
loving, forgiving, leading us into the truth.

I believe in Jesus,
Master and Servant of Life,
our inescapable contemporary,
our incomparable Savior.

I believe in the holy Spirit,
the surrounding presence of eternal love,
uniting, binding, and strengthening us
in the service of God and the fellowship of men.

I believe in the divine Purpose,
the creation of one family of all people,
responsible to God and to one another
bound together in mutual respect and co-operation.

MY VOWS

God helping me when I fail, I give . . .

To Bigotry . . . . . No Sanction!
religious pride,
every intolerance of opinion,
especially my own . . .

To God . . . . . My Life!
whose love will never stop loving,
whose life and truth are for all
and potentially in all . . .

To Prejudice . . . . No Sanction!
racial discrimination,
segregation, stereotyping,
all unequal thought or action . . .

To Fellowship . . . . . My Life!
the humble, hearty company
of the friends of Jesus . . .

To War . . . . . No Sanction!
all violent, disrespectful treatment,
man to man, the one or the many . . .

To Service . . . . . My Life!
the hand of a brother to the fallen,
the bound, the hurt and hungry —
to the needy brother anywhere . . .

To Nationalism . . No Sanction!
'my country, right or wrong,'
the chosen people,
'America First' . . .

To Brotherhood . . . . . My Life!
the universal rule of mutuality,
the final Kingdom plan,
beginning now, with me.

(Continued on page 121)

THE AMERICAN FRIEND Old Series, Vol. LVIII, No. 8 New Series, Vol. XXXIX, No. 8
AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

James C. Matchett ..... Chicago, Illinois
Chairman of Council and Board
F. Chase Stevenson ..... Richmond, Indiana
Secretary-Treasurer of Council and Board
Edward A. Nusbaum ..... Richmond, Indiana

EDITORIAL COUNCIL

D. Elton Trueblood ..... Richmond, Indiana
Dorothy Lloyd Gilbert ..... Guilford College, North Carolina
Ashton M. Otis ..... Whittier, California

SUBSCRIPTION RATES

Subscription Price ..... $3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 8 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, Richmond, Indiana.

ERROL T. ELLIOTT ..... Editor
E. Merrill Root ..... Editor of Poetry

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Editorials . . .

Go To Oxford Vicariously

IN visiting among Friends and their Meetings, one often finds Friends who could attend the World Conference in England in the summer of 1952, but assume that they are not prominent enough, and therefore they do not make their interest known to those who have the Yearly Meeting quotas in hand. While it is not certain that all who want to go can do so, these less known Friends should not be reticent in expressing their concern to attend. The Conference needs Friends who are seekers—the new seekers of 1952—the ones who are concerned to move further into the life of the Society of Friends.

Those who attend and those who send them can share vicariously in this significant experience. They can form the body of seeker-finders who will help to shape the fourth century of Quakerism that lies just ahead of us. It is very important to get new blood into our veins as a Society of Friends. No one should refuse to go to the Oxford Conference *just because* he is beyond middle age, but all of us should put some accent on younger Friends—those who are now increasing in service and influence among us. The Conference will need a wide age range, but more than considerations of age is the zeal to press a new frontier for the Society of Friends in our new and fourth century of corporate life.

It is well that the conference is being planned in the framework of Christian thought. Quakerism has no meaning outside the redemptive life of the gospel of Christ. Words and phrases, peculiar to Friends, will not keep us alive. In so far as we lose ourselves in the redemptive work of the Kingdom of Christ we shall live.

In this issue, James Walker, our secretary to the Friends World Committee, American Section, points out the vital, spiritual meaning for the Conference-that-can-be. The Conference has started. It will come to its peak July 28-August 6, 1952, at Oxford, England. Many of us must be there. Many more cannot attend, but all of us can share with one another in such a way that all of us can attend — vicariously.

The Nation-Wide Racket

WE knew it was happening all the while, though we did not know the size of the operation or the degree in which it was rotting our political life until the Senate Crime Investigating Committee got under way. There probably has never been a more important "show" coming to American homes than the televised hearings to which the crime czars were summoned.

Probably nothing else in our national life has so completely shaken our complacency as has this probing operation. In many localities of America, the slot machines and other gambling devices have been taken in raids or turned willingly to the police by their operators.

The attitude toward law is an interesting study. By judges in federal courts and average citizens, the conscientious objectors have been castigated and damned for daring to break the law *for conscience sake,* while many of those who condemned them were breaking laws regularly *for profit's sake.* Americans think generally that they are great law observers. They are not! They are notorious breakers of law. They cannot feel secure until they are fortified and hedged about by laws, made by the *thousands,* and then broken by the *hundreds.*

We do not so much need more and better laws, although we certainly need some laws and better ones, as we need more conscientious citizens. Our flair for law breaking is food for the gambling syndicates and the gambling syndicates make up the crime empire that infests our total corporate life.

The current probe is also evidence of an important part that federal government can play, beyond state and local governments. The latter are often paralyzed by personal relations and commitments that prevent a courageous, objective attack on political corruption. The federal government has less stake in local problems. We need a continuing body of investigators, whatever they may be called, on the national level.

Law Without Justice

EITHER law, or precedent which has the force of law, is necessary for an orderly society, but law does not insure justice. When it is observed to the letter, it may often be used to persecute rather than to prosecute individuals. The answer may be partly in rewriting the law, but it is to be found chiefly in the humane administration of it.

The case of Robert Michener, a conscientious objector, is an illustration to the point. A judge or jury might continue sentencing him for a life time of recurring prison sentences simply by prosecuting him for refusal to register as soon as he has served a term —doing time for the same "crime" over and over again. There seems to be no certainty that such a "cat and mouse" procedure could be held as illegal, but who could rightly say that it is just? Those who do not register for conscientious reasons do not dodge the penalty, but when they have paid once what the law requires, is not that enough?

We do not hold the attitude of the non-registrants regarding compliance with this law, but we do not call it justice when a boy, for conscience sake or for any other reason, walks from prison only to step into a permanent trap at the prison door. Whether this is illegal we are not certain, but that it is unjust is as clear as day light.

The Man Problem

IN a course of philosophy, the student is often faced with what is called the "God Problem." He tussels along with his fellow students on the meaning of God —as an intellectual problem.

How does the "God Problem" really appear? As an intellectual perplexity? Often it does, but wherever

man is blinded by sin—prejudice and injustice—there is a God problem, and it is a problem whose answers are far more practical and important than an attempted definition of God. "What is the meaning of God for our human problems?" That is our great question. Though an intellectual pursuit on the "God Problem" is valid and sometimes fruitful, it is not enough.

We can never answer that question until we reverse it. With faith in a loving creative God whose purpose spans and flows through our existence, we ask instead, "What is this human problem in the light of the will and purpose of God?" We then begin to see that we do not have a God Problem so much as a Man Problem on our hands. We are the problem and in Him are the answers. The world is more in danger from the *practice* of atheism than from the *arguments* about it.

How does God answer our problems? In many ways, but always he works them out through us—through the people who *are* the problems. Only the humble, prayerful mind can channel his answers. Many of our difficulties disappear the moment we pray in the *right* spirit, for the *wrong* spirit is often the real problem.

Our chief failure is prayer-less-ness and it can be overcome only by prayer-ful-ness.

To Our Frontiersmen

IT is not merely an editorial liberty when we extend congratulations and gratitude to Truman C. Kenworthy who, with his wife Anna Ratliff Kenworthy, is our next door neighbor in Richmond. Recently he observed his eighty-eighth birthday. The family of which he is now the patriarch numbers fifty-two, including eighteen grandchildren and twelve great-grandchildren. His sight and hearing are almost perfect and in conversation his mind races across the Yearly Meetings in which he has served for nearly seventy years.

We of a younger generation must never forget the heritage which our elders have passed on to us. As they pioneered in the expansion movement of Friends and in the establishment of Friends Meetings, we too must recognize our own frontiers of today. These are less geographic in nature, but no less difficult and important. Where there is no frontier, there is no progress.

These, our elders, often live near us and worship in our meetings. Let us strengthen ourselves by letting them know our affection and gratitude for them. Truman Kenworthy symbolizes a host of Friendly frontiersmen.

An After-Easter Thought

"HE that is not with me is against me; and he that gathereth not with me scattereth abroad." In the conflict between good and evil, neutrality is impossible. In the work for a better world, evasion is immoral. We are in every engagement—drafted by the very nature of our existence. What we do or leave undone is our only choice.

E. T. E.

The Spiritual Meaning of Oxford

By James F. Walker

IT was in 1652 that George Fox visited England's north country and found there responsive seekers who soon traveled far and wide with their message of joyous discovery. It is appropriate that, three centuries later, Friends should assemble to seek fresh leading for their part in meeting the needs of this twentieth century chaotic world.

The Friends World Conference planned for Oxford in 1952 is a successor to the great gatherings held in London in 1920 and at Swarthmore and Haverford Colleges in 1937, both of which gave new impetus to Friends' work. The third Conference will give an opportunity for representatives from every section of the Society to be refreshed by fellowship and worship and to become rededicated to God's service. It will give those who stay at home a chance to study and pray together over the problems that concern us all.

James F. Walker is Secretary for the American Section of the Friends World Committee and also for the Friends Fellowship Council. He discusses in this article the deep spiritual background of the Friends World Conference, to be held at Oxford, England, in 1952, and the part of every Friend in the religious meaning of the Conference. The Study Pamphlet mentioned may be obtained from Friends Book and Supply House, Richmond, Indiana.

The Need for the Way of Love

The need for promoting the way of love was never greater. The tension between the East and West has reached such a high pitch that the United States has gone almost hysterical. Our country is arming as never before. Unheard of quantities of money, materials, and men are being poured into the defense program in the belief that Christian civilization can be saved only by a show of great military might. Germany and Japan are countries which a few years ago were to be disarmed forever; now they are being urged to prepare to defend themselves and us. England, France, and other nations are being goaded to do their utmost in preparation for physical resistance. In this crisis the way of love is not being given much consideration, and those who would practice it are thought of as impractical idealists. Instead of following the Nazarene we are in the judgment of many preparing to make the earth a shambles and to reduce life to an endurance race with misery.

What does the Christian church as a whole have to say at such a time? Is there anything the church can do to turn the minds of men from violence to reconciliation? Why has such a state of affairs arisen? What are the remedies? What are the special responsibilities of the Society of Friends?

Despite the great gains in cooperation represented in the Ecumenical Movement, the Church of Christ has so far been inadequate to cope with the great powers of evil that are abroad today. Torn by sectarianism and weakened by the sub-Christian conduct of many of its members, the church has been too muddled to assume leadership. Yet we

need the leadership of the church to change the atmosphere in which our political life must operate. The Quakers who form one little segment of the Christian fellowship should have a message, but we too are weak — weak in numbers, weak in faithfulness, often spiritually dry and poorly unified. Many of us are indifferent or too timid to stand up and be counted for the cause of Christ. It is with the world's need in our hearts and a keen awareness of our own weakness that Friends look toward Oxford to seek God's strength.

The Friends World Committee with headquarters in London has appointed a special committee to plan the detailed arrangements, many of which are now well advanced. Leadership will be shared by Friends representing various parts of the world. Archer Tongue, Secretary of the Conference Committee, and Harry T. Silock, Secretary of the World Committee itself, expect to meet a group of Americans having special responsibility for Conference leadership, at Pendle Hill next June to further refine the program.

The Themes of the Conference

Three themes have been proposed for consideration:

I. Man's Condition

The dilemma of the human race is apparent to all. How far is the problem one of justice and law, of wisdom and statesmanship, of mutual consideration and conciliation? How far does it reflect a spiritual crisis and man's need of repentance, of faith, of a new hope, and of a fresh vision of God?

II. The Christian Answer

Friends as Christians are convinced that the divine resources are equal to and available for man's need, and that the power of God is the only answer to the power of evil and that God's will may be known and realized in the life of the community as well as in personal discipleship.

III. Our Faith and Service

Our service must arise out of our religious life and purpose. What is the state of our Society? What is our faith? What is our service? Other topics arising out of these questions are as follows:

- Our Responsibility for Publishing Truth
- Friends and the Ecumenical Movement
- Christianity in a Revolutionary World
- The Ministry of Reconciliation

These themes, quoted from *Friends World News,* may be found there in more expanded form in the December 1950 issue.

In trying to deal with the problems of the world, we need a spiritual base for our thinking. Even the most difficult problems yield to solution if they are approached in an atmosphere based on Christian ethics with the welfare of people in the forefront of our thinking. We need to think of our religious, social, economic and political life as all wrapped up in one package. The Quakers have ever held that religion is an every day affair and that the guidance of the Spirit penetrates every department of a man's life. Religion must reach beyond the cloisters into the humming mills and busy marts, because God has a deep love for his individual children wherever they are found. The evil which interferes with their welfare must be courageously faced and actively overcome with good.

The Quaker concepts are still valid. Men everywhere need to discover God and to live in His presence. They need the vivid sense of the revealing, transforming, redeeming power of Jesus Christ. Men need to open their hearts to the guidance of the Holy Spirit, earnestly seeking that leading which comes from settling down "in quietness of heart and mind . . . fixing the affections upon that which is eternal." Men need a life that is less "encumbered" so that energy and money may flow freely into the channels of universal love. Men need to be reminded again and again that God bestows a measure of His Spirit impartially upon all his children, regardless of sex, race, or class and that our conduct should be in accord with this principle. Men everywhere need so urgently to learn that war in any form is ruinous to human brotherhood and therefore contrary to God's will.

The Conference as a Movement

As Friends think together about these great issues of life, we hope God will make it more clear to us what our work is to be. The Conference represents a movement in the Society, and preparation is all important. In its broader aspects it has in it the possibility of starting a great up-surge of spiritual life. If the outcome should be such a happy one, it should not be restricted to the few who confer together overseas, but should reach the rank and file membership of all our Monthly Meetings.

To draw our thinking into a common channel, Study Booklet Number One has been prepared, and the second Study Booklet is in process and is expected to be ready for use next winter. By study, discussion, and prayer, we may all have the vicarious experience of going to Oxford, and we believe it can be a rich experience. Many study groups have already been organized, and all such groups are invited to send their "findings" to the central office of the World Committee in London so that there may be an advanced sampling of Friends' thinking on the many issues raised.

The delegates selected to go to Oxford should feel that they are backed by the thought, concern, and prayer of those sending them. Those who stay at home should enjoy the Conference through a sympathetic participation in the experience of the delegate whom they are sending. By this process all can benefit by the Conference whether they go or whether they stay. Whichever way it is for us personally, let us prepare in a spirit of hope and expectancy.

A MESSAGE FROM THE DOUKHOBORS

A member of the Doukhobors in British Columbia, Canada, recently wrote to the American Friends Service Committee to express his appreciation of the efforts toward reconciliation which the Society of Friends and the Service Committee are making with his people. The Doukhobors are a religious sect which, with aid from the Society of Friends and other groups, migrated to Canada about 50 years ago. Some time later the group split into several factions, the most radical of which resorted to violence last year in order to bring fellow Doukhobors into line. At the request of the Canadian government, the Service Committee sent Emmett Gulley to work with these people.

The letter states: "A few months ago I had the privilege to meet Mr. Emmett Gulley, who is a representative of the Society of Friends in the U.S.A. He came to Canada several months ago to help solve the Doukhobor problems. Mr. Gulley is a great Christian man. He tries to help us Doukhobors in every way that he can.

"Mr. Gulley and myself have been visiting most of the communities. In all of these communities he has delivered speeches which were a great encouragement to our young people as well as old. Wherever he has appeared in community gatherings, his appearance freshened the memory of the elderly people of the help the Society of Friends rendered to us Doukhobors at the time of our migration to Canada. We Doukhobors will never forget your great Christian attitude toward us. At this time I wish to express, on behalf of our people, our sincere gratitude and thankfulness to the Society of Friends for your sympathy to us Doukhobors."

The World Church as a Family

By Henry Smith Leiper

Dr. Henry Smith Leiper, Associate General Secretary of the World Council of Churches, attended the sessions of the Five Years Meeting in October, where he contributed to Friends' understanding of the World Council and the ecumenical movement.

GEORGE Fox, when considering Christian organization in monthly meetings, gave as reasons for it "that so all the family of God . . . might know, possess, perform and discharge the offices and services in the house of God . . . and all the members of the spiritual body, the Church, might watch over and be helpful to each other in love."

The Simile of the Family

The simile of the family is basic in the thought of Jesus. When Jesus prayed in the agonizing hours before Calvary for those who were to represent him in the world, he put foremost the necessity of a family relationship of oneness such as he had manifested in his own experience. His petition "that they all may be one" was followed by the revealing phrase "as we are." That was unmistakable as a reference to that relationship of familyhood which existed between the Father and himself as Son.

The Christian ideal of unity has often been discussed in terms of the courts, the theological arena, or the political forum. These are the wrong terms. The right ones can not easily be equated with any of them for they derive from the family at its ideal best.

In a family, unity manifests itself in at least six major attitudes: Through *concern;* the members of the family care for each other, from the least to the greatest, from the most deserving to the least deserving. They *communicate* with each other, sometimes without words. They *contribute* through sharing with each other in the widest variety of ways. They *conciliate* those members of the family who, for one reason or another, may be at enmity. They *concede* to each other the right to be different, knowing instinctively that freedom and diversity are inseparable from true family unity where uniformity would be artificial. They *consolidate* when situations call for more strength or wisdom than are possessed by the members of the family singly.

Togetherness

These key words describing key attitudes which are undeniably attributes of family unity all begin with the Latin prefix which means "together with." Actually, of course, togetherness is the kind of unity Christ desires among his followers. When looking upon the doomed city of Jerusalem he said, you remember, "How often would I have gathered thy children together . . ." And Friends do not need to be reminded that the test of the genuineness of discipleship which Jesus gave was: "By this shall all men know that ye are my disciples, if ye have love one to another."

The basic philosophy of the Ecumenical movement is based on familyhood even as the word ecumenical is in essence a word related to familyhood. It is "that which has to do with the whole 'housed' family of God throughout the world." We often forget that it is first cousin to the word economical. Like this familiar word it derives from the Greek word meaning "house." Originally the word we use so much signified the capacity to run a house well. The one we use so little applied to the consciousness of that which concerns the whole household conceived as basically one in origin and destiny.

The other great simile for an understanding of the ecumenical movement is "fellowship" or "community." The thing that constitutes a fellowship or community is not physical or tangible. In a fundamental sense it is a network of relationships, common assumptions, almost unconscious understandings, normally accepted standards, or in other words *common unities.* With all its diversity, all its separations, all its historic antagonisms, the Church is even today to an increasing degree a spiritual community. More and more of its leaders, at least, are conscious of the common unities possessed by all who call Jesus Lord and Master. Again and again the leaders of the Churches from all over the world have come together to discuss their common allegiance to Christ. Why? Because already they have a sense of belonging together. Otherwise they would not take the trouble to come. This is the truth which lies behind the assertion that the ecumenical task is not to create but to recognize and manifest unity in relationship to Christ and to each other.

Manifestations of Unity

The two great ecumenical bodies of the non-Roman Christian world are now linked officially and permanently together. I refer to the International Missionary Council and the World Council of Churches. They are a significant corporate response to the known desire of their common Lord for unity among his followers. They are a community in many senses of the word. They increasingly manifest familyhood. In many ways during recent years they have shown their concern for one another, increasingly they communicate with one another. They contribute to each other's needs. They seek to conciliate those who are at enmity. They concede to each other the right to be different. In many ways they have consolidated their efforts and have worked as one team under one Captain.

It is a fact that if one studies the program of the Missionary Council or the World Council, one soon discovers that all that is done can be described by the use of one or more of the terms which we have seen are descriptive of the unity of a family. These things should make more convincing the testimony of the Churches concerning the salvation of men and nations. *Salvation* comes from an old word meaning *health.* And the word health comes from the word *wholeness.* Christians increasingly realize that Churches which cannot hold themselves together in familyhood or community spiritually cannot help to hold the world together! The Great Physician who made the sick whole can make the sick world whole; but he depends on his disciples to work with him in that healing ministry.

Since many seem to think that the World Council is intended as a means of achieving organic union of Churches, it is well to point out that it is not an ecclesiastical marriage bureau. It does bring Churches into contact, fellowship, community, familyhood. If the Spirit then leads them to seek organic union, that is their concern and not the direct or indirect concern of the Council. Actually, as the facts reveal, we are in a time when organic unity has advanced with amazing rapidity. The Churches now in the World Council are 160. At the dawn of the 19th Century those same Churches were about 240; and at the beginning of the 20th Century they were about 200. There has been at least one organic merger per year for the last third of a century the world over, and the rate is accelerating.

These, very briefly, are among the reasons for saying that there is substance in what Kenneth Scott Latourette has well described as "the emerging world Christian community." May God help each one of us to do his or her part to strengthen it!

Reflections from London

Cultivating the Home Field

By George H. Gorman

AMONG the Committees which will be reporting to London Yearly Meeting in May will be the Home Service Committee. Because of the nature of its work, it is not well known outside the boundaries of Great Britain, but it has an important part to play in the life of the Society in this country, as its two-fold aim is the deepening of the spiritual life of members within the Society, and the spreading of the Quaker message to those outside. To implement these two aims, a variety of work is undertaken by the Committee.

It has been not the practice of London Yearly Meeting to set aside Friends with a special responsibility for giving instruction in Quaker teaching or for acting as pastors of local meetings. The Society therefore has to rely on its members as a whole for work in these directions.

Visitation

One of the main concerns of the Committee is to encourage Friends to visit other meetings, especially small ones, where they can be present with Friends at their meetings for worship, often taking part in the vocal ministry and in prayer, and later in the day usually giving an address on some aspect of Quakerism or the Christian faith at the evening meeting. A few Friends are released for this service, but the majority of it is carried on by ordinary members of the meetings. This visitation by individuals is supplemented by visits of a group of Friends to an area for a week or ten days duration. Such a visit was recently partaken to Durham Quarterly Meeting, where four Friends who were members of the Committee visited the Quarterly Meeting area for a period of ten days, in the course of which they consulted with local groups of Elders and Overseers, addressed public meetings, attended meetings for worship and also assisted local Friends in the visitation of the sick and of those who because of distance were isolated from their meetings. The results of these visits frequently led to renewed keenness for the work of the Society.

Advertisements

One of the ways in which a large number of people are drawn into membership is through advertisments inserted in the national press by the Committee. A large number of replies are received to these advertisements and literature regarding the faith and practice of Friends is sent to those who write. They are also put in touch with meetings in their area and are often drawn into membership in this way.

Another piece of work carried on by the Committee is the publishing of Quaker literature and some Quaker books which are used not only amongst enquirers who write to us, but also by the meetings up and down the country. The Committee is jointly responsible with the Friends Service Council for the publication of *The Wayfarer*. It also assists Young Friends in their office work and from time to time releases a Young Friend to visit their groups.

Study Groups

It is becoming more and more apparent that Friends in this country need systematic training in Biblical knowledge and in the faith and practice of Friends and an interesting experiment has been carried out in connection with London University, whereby seminars have been held at Friends House, either led by Friends or by one of the staff of the University. At the present time, two such groups are meeting regularly, mostly comprised of Friends. One is studying Rationalism and Religion; the other, Early Christianity.

These are some of the ways in which London Yearly Meeting seeks to deepen the spiritual life of Friends and to encourage within its members the main responsibility of the work of the individual Friend in the meeting. The work of any committee is only to supplement and encourage this.

Woodbrooke

In close association with the work of the Committee is the Woodbrooke settlement, which was founded in 1903 to provide a centre for study on Biblical, Quaker and international affairs. Woodbrooke is situated in Birmingham and was the home of George and Elizabeth Cadbury. It has accommodation for between fifty and sixty students. Alongside of the students taking the Quaker and Biblical courses are those who are using Woodbrooke as a place of residence while attending Birmingham University. The college also provides opportunity for Friends to take teaching diplomas and the Social Science studies. Woodbrooke is fortunate in having a well equipped library and is associated with the Selly Oak group of colleges. Through the work of its Extension Committee, arrangements are made for visits by members of the Woodbrooke staff to Friends' meetings to conduct lecture schools and study courses. Since its inception, it has been happy to welcome many students from overseas. Each year one or two fellowships are available for Friends and others interested in the Society to carry on research work and to be of help in the running of the college.

POETRY CONTRIBUTOR

Lucile Chandler, 968 17th Avenue, S.E., Minneapolis 14, Minnesota.

The chief lesson that men learn from history is that men do not learn from history.

BANQUET OF SPRING

Spring is hostess again — see her colorful banquet;
Beneath a blue awning her tables are laid.
She serves her delectable fare to the music
Of echoing bird flutes in blithe serenade.

While enjoying her bounty, engrossed in bright pictures
That momently play on her sun-gilded screen,
My frost-prisoned spirits, released, soon are dancing
With debutant buds cloaked in shimmering green.

I eagerly drink from her crystal decanter —
No bitterness lurks in her innocent wine;
And now, through my veins, renewed vigor is flowing
And youth, once again, is eternally mine.

Lucile Chandler

NO GOOD IS LOST

Nothing is lost in nature, nothing wastes;
Her elements are daily changing form.
The mists that rise from earth must soon descend
In dew or shower or drenching thunder storm.

Water can change to snow or ice or steam
Yet still retain its true identity;
When vegetation dies it lends the soil
The nutriment for harvests yet to be.

The vast creative process runs its course
In ordered sequence, time and time again;
So, nothing good in life is ever lost,
But lives, eternal, in the hearts of men.

Lucile Chandler

The Sunday School Lesson

Prepared by Russell E. Rees

For May 6 — Israel's Great King

2 Sam. 5:1-5; 8:15; I Chron. 22:17-19

Samuel's disappointment with Saul had been very great, a disappointment which was not altogether surprising, seeing that Saul had been chosen largely because he was a great and powerful physical specimen of manhood, not because he displayed any regal character. When he sought for a successor to Saul, Samuel looked for other recommendations than mere physical fitness. The simple strength of David, a boy watching his father's sheep, but showing signs of character and courage, appealed to Samuel in a different way. His judgment this time seems to have been better than in the case of Saul.

The particular service of David was, first, that he brought unity to the nation. There was something about his sincerity, his likeableness, his fearlessness, which won the heart of people even while he was only a boy about the court. And when he was lifted to the position of leadership, people were willing to follow him. They soon accepted Samuel's judgment as being in fact the judgment of God, and David was regarded as being the man with God's approval.

The long reign of David is the high spot in Israel's history. The nation was unified, a system of justice was established, the support of the central government was arranged for by taxation which was not too oppressive during David's reign. A federation of tribes was accomplished which was not too different from the federation of the thirteen colonies into a working unity here in America. In passing let it be noted that these gains were accomplished largely because the people trusted their leaders and were willing to put certain authorities into their hands in the full confidence that they would not be betrayed. It was a sad day when Solomon succeeded to the throne, for with him taxation became oppression, justice deteriorated into favoritism, and unity gave way to sectional jealousy.

Age often changes our perspective and brings a new set of values to us. Perhaps in the early years of David's reign unity was the primary goal, but later he saw that religious values were more important. His thoughts turned to these higher things and he began to dream of something which would do in the religious life of the nation what his political leadership had done in government. So he sought to create a temple which would be a central shrine, a place where all Israel would meet to worship God. Did he see that all true unity must have religious foundations? Did he realize that self-interest even upon a national scale is not strong enough to preserve the lift of the nation? Did he come to know that unless a nation worships the true God, it will worship lesser gods?

This lesson is fraught with so many interesting side lights, and throws so many piercing questions into our own national and international situation that it must not be left as merely a rehearsal of historical events. The whole question of effective leadership is here raised. We have providentially been released from the theory of ruling families and the inheritance of political power. The greatness of the father does not guarantee the greatness of the son. We are unfortunately still under the influence of the idea that political regimes can pass on their integrity and effectiveness to their successors. Someday we must become adult enough to know that the man makes the party, not the party the man. Some day we too must learn that character is far more important than any other single thing.

Questions:

1. Do you believe that men are divinely called to leadership in government? How would you judge whether or not a man was so called?
2. In the light of Israel's experience what is the basic weakness of our system of government?

For May 13 — National Corruption and Decay

I Kings 12:20, 16:23-28, 30; Amos 6:1-6

The decay of a nation is a fearsome thing to see, and in fact it is rarely recognized by the generation in which the decay occurs. It is the little foxes which destroy the tender grapes. Evil comes in slowly and by degrees, and is often not recognized as exil until it is too large to handle. We tolerate as necessary wrong practices which when full grown turn out to be monstrous sins. First we walk in the counsel of the ungodly, then stand in the way of sinners, then sit in the seat of the ungodly.

The history of Israel is good scripture, for the writers have told with utter sincerity the steps by which the nation walked to her doom. Idealism gave way to selfishness, and men in power were more interested in satisfying their own greedy ambitions than in preserving the character of the nation. Conspiracy replaced integrity, and in order to get power and hold it, men entered into all kinds of evil intrigues, both within and without the nation. Taxation was used as a method of continuing political corruption, and became in Israel almost confiscation of property. The divine selection of rulers was replaced by the divine right of families. Never has it been illustrated with clearer lessons that,

> Ill fares the land, to hastening ills a prey
> Where wealth accumulates and men decay.

As the nation slipped down the smooth way of immorality, they tried to bolster up the falling dynasty by resort to force. The luxury to which they had become accustomed they attempted to maintain by violence. Moral questions answered wrongly led to political failure. And of course religious lukewarmness followed in the wake of moral turpitude. The God of the moral plumbline gave way to the gods of expediency and convenience. They built their national house on the sands and when the winds came it fell.

Can anyone be blind enough to miss the lessons of Israel's history? With stirring earnestness Amos called upon the nation to see what was happening. He too cited the lessons of history to show how inevitable was their destruction if they followed the way of evil. Nation after nation, he says, have supposed they could vaunt their scheming way in the face of God only to find that at last a bitter penalty was attached to sin. Will God overlook the sins of Israel and Judah just because in the past he has shown them his favor? It is time for repentance to begin with God's chosen people. Only in turning about and taking the way of moral reform is there hope now for the nation. Will they see it in time, and turn away the evil day from their door?

No serious student of human affairs can afford to miss the almost terrifying import of this message. Is it pessimistic to point out the similarities between the time of Amos and our own time? Pride, arrogance, selfishness, luxury, unholy alliance, moral insensibility, violence, dictatorial militarism, and tepid religion have made inroads into our national life too. We too are living upon the invested capital of our fathers to too large an extent. But morality is like the manna in the wilderness, it has to be gathered every day (at least every generation) or it spoils on our hands. It is not enough to say we have Washington and Lincoln as our ancestors.

Bulletins and Newsletters

In response to the request in a recent issue of the *Friends Advance News and Notes,* we have received a wider variety of Meeting periodicals. We appreciate the hearty response from the Meetings. If your Meeting issues a weekly Bulletin for Church notices, etc., *and* a monthly Newsletter, the *Newsletter* is what we want regularly. I ask for the Church or Meeting Bulletins, so that I can have a file of those Meetings that use them weekly. The Newsletters give me the information on projects, programs, institutes, etc., that I can share with other Meetings.

Advertising and Publicity

Church advertising is not always productive of results, particularly in the use of newspaper advertising. The costs are sometimes prohibitive and, unless a series of meetings or a special event is scheduled, Friends are reluctant to use this form of publicity. The smaller towns, and communities with a local newspaper have a distinct advantage, and can get good coverage from the editor. The city churches are not always so fortunate, and must compete with a large number of churches, frequently limiting their notices to an inch, or an inch and a half of space on the Church page. *It is a good investment,* as visitors often come through the reading of your church notice.

What do you advertise? With a limited space and expense, what is the most important part of your church ad? Do you offer a place of worship, a skilled choir, a prominent speaker, or do you give the reader something that he can *use at the moment?* A concern in one Meeting for the "message" of the weekly church notice developed a series of brief quotes from the hymns, the writings of prominent Friends, passages from the Bible. Within five lines there was room for the brief quote, the name and address of the Meeting, and time of worship. A Friend overheard someone on the bus, saying, "I like to read the notices of the ——— Meeting, as they always give me something to think about all week." Shall we advertise ourselves or our message?

Minneapolis Friends plan an "ad" that includes an invitation to worship, expressed in these terms: "An open door to a meaningful religious experience for all the family awaits you at Minneapolis Friends (Quaker) Meeting." They indicate the building, the people, the program in detail, and conclude with a "Challenge to serve constructively." We commend this type of church publicity to Friends, to use as way opens. Richard P. Newby, the Pastor, will be happy to share his "ad" with your Meeting.

HAROLD N. TOLLEFSON

OUR ANNUAL MEETINGS

During April of each year, certain Boards and Committees of the Five Years Meeting meet in Richmond, Indiana, to review and plan their work. This year, they open their sessions on the week beginning April 16. The departments of Christian Education, Evangelism, Missions, and Peace and Social Concerns will meet simultaneously. They will have one united meeting on the evening of Tuesday, April 17. On that occasion they will eat together in the dining room at East Main Street Meetinghouse and then unite at 7:30 in a public meeting in the main room in which the new Board on Peace and Social Concerns will present the program. Dan West of the Church of the Brethren will be the speaker. Friends and the public in general are invited to attend.

After this week of departmental meetings, the Executive Committee of the Five Years Meeting will convene at Quaker Hill at 7:30 Sunday evening, April 22. Their sessions will end late Tuesday afternoon, April 24.

FOR LIFE

(Continued from page 114)

A DISCIPLINE

A. THE COMMITTED DAY

1. The day to begin with its grateful dedication to the living God.
2. Its plans to be plotted to His purpose, with readiness to match the unexpected.
3. A portion of the Bible to be read early in the day.
4. The effort to be made to practice the presence of God throughout the day.
5. The closing moments to include humble and honest review, for a better tomorrow.

B. STEWARDSHIP

1. My talents to be offered in service to humanity, for His glory, not my glorification.
2. My time to be dedicated, not spent in thoughtless extravagance.
3. My treasure to be held only in trust, never possessed as if I were its owner.

C. SERVICE

1. My lifework to be in keeping with the work of the Kingdom; its mean detail to be undertaken with second-mile eagerness.
2. My family to be always more and more the Little Kingdom, where love prevails.
3. My enlarged family to include a Household of Faith, a small and intimate fellowship.
4. My crucial organizational loyalty to be to a church, wherein I must accept the requirements of non-fanaticism and of patient impatience.
5. My Christian citizenship to be discharged by active membership in a community group, a political party, and a one-world movement.

VACATION POSITION

English woman Quaker, in Quaker school here, welcomes all suggestions vacation job, whole vacation or August only. Country preferred. Domesticated, travelled. Guest house, summer school, help family, gardening? Possibility share inexpensive travel. Write Box MR, American Friend, Richmond, Indiana.

What moral capital are we making today?

Questions:

1. As concerned persons, what are you doing to stem the tide of immoral practices in your nation? What more should we all be doing?
2. Does our "standard of living" blind our eyes to moral issues? Can we maintain it by dependence upon military methods?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

PLAN NOW to spend this Summer's Vacation with some of America's Greatest Theological Teachers.

WINONA LAKE SCHOOL OF THEOLOGY - - Winona Lake, Indiana

Enlarged Faculty, Variety of Courses
For Ministers, Teachers, Missionaries, Sunday-school Workers, Laymen, Veterans
Eighteen States, Several Foreign Countries, Twenty-five Denominations in 1950 Session
Interdenominational — Evangelical — Accredited
1951 Session: 2 Semesters, June 20-July 27
Write for twelve page Prospectus to President, Dr. J. A. Huffman

31st Session
Reservations
and Meals
Special Rates

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Rural Life Sunday, or Rogation Sunday, a day which has been on the Christian calendar for centuries, falls this year on April 29. The following two reviews bring to notice two books which emphasize the importance of rural life, the "seed bed of society." Stanley Hamilton is Director of the Rural Life Association.

The Human Community, by Baker Brownell; Harper and Brothers; 1950; $4.00.

This is a great book by one of the Rural Life Association members. For two groups this book is a "must" — the social scientists and professional community workers, and the people living and working in rural communities. The one set of readers will study with care the philosophy and statement of the problem. The other set will read of the little communities in Montana and elsewhere, the study groups, the singing groups, and Eugene Smathers' work as a rural minister.

Certain parts of the book are not easy reading. However, this book was not written for entertainment; it is an important book. It contrasts free and cooperative relations among people who live in real communities and the organization and bigness that prevail in much of American society today. It shows how modern urban life weakens the individual as a person and a citizen, as it isolates him from responsibility and natural controls.

Stanley Hamilton

Water, Land and People, by Bernard Frank and Anthony Netboy; Alfred A. Knopf; 1950; $4.00

Here at long last is a book which recognizes the relationship and interdependence of water, land and people. We are all familiar with those who are especially interested in soul saving—"If you just get men right with God then everything else will be all right." Unfortunately, many of those who "get right with God" fail to get right with their fellow men and with God's great gift — the natural resources. On the other hand, there are many concerned individuals and a number of organizations interested only in saving this or that type of natural resource—the soil, water, timber, minerals, etc., These people are only partially right, just like the first mentioned. Man doesn't live by bread alone, nor does he live long without it.

One criticism of the book might be that the religious note has not been emphasized enough. There is a religious duty. The earth is holy. Some of our strong rural religious centers are well aware of this. I recently visited the Washington Prairie Evangelical Lutheran Church near Decorah, Iowa. These farmers believe that conservation is a moral issue, a question of Christian stewardship. They feel that no one generation has a right to destroy what God has given to all the generations. Many rural sociologists tell us that such groups as the Amish, Brethren, Mennonites, and Moravians do the best job of farming and soil conservation in the United States. Also, they usually have strong churches and good communities. So it would seem that religion and conservation go together.

Stanley Hamilton

Diligence in Love, by Daisy Newman; Doubleday and Co., Inc; 1951; 253 pages; $2.75.

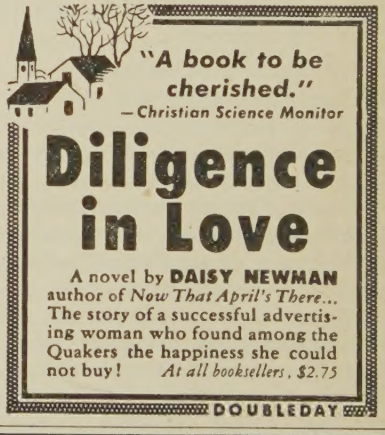
Diligence in Love is the story of three visits to a Quaker community and their effect on a family. Vaughn Hill is a sophisticated, New York career woman who leaves her husband and two children for a week-end in order to see an Underground Railroad hiding place in Kendal, Rhode Island.

She is bewildered when she meets people like Philip Ludlow, whose religion enters into all his relationships, even his business, or Bart Brown, who refused to fight during the war and is devoting himself to reclaiming a gang of unruly boys, thus, in Vaughn's opinion, jeopardizing his future. Vaughn attends a Quaker Meeting for Worship at Kendal and here struggles to "center down," to "fight the pressure of the silence," and to understand "that way of life." Finally, she manages "to make contact with God."

Diligence in Love is about Quakers who are ordinary men and women, not the peculiar people or the quaint sect which many writers have assumed them to be. The author, Daisy Newman, is a Friend herself, who found the discovery of Quakerism an exciting experience. In this story she wants to show that the person who believes there is something of God in every man and who lives in this life and power, makes a profound impact on those around him whether or not he talks about his religion. Daisy Newman has written with clear understanding, both of skeptical and unhappy Vaughn Hill and of the Quaker men and women whom she meets. The story should make Quakerism seem real and understandable for the readers who do not know the Society of Friends and gives new depths of meaning for those who do.

This reader followed the unfolding story with deep interest. Here is a Quaker novel which has plot, suspense, substance and characters who are real people. The religious experiences portrayed are neither over-emotional nor cloying. Daisy Newman is a skilled craftsman and a person of unusual perception. She has been able, through the medium of *Diligence in Love,* to make man's spirit become "a candle of the Lord."

Mary Hoxie Jones


"A book to be cherished."
—Christian Science Monitor
Diligence in Love
A novel by DAISY NEWMAN
author of Now That April's There...
The story of a successful advertising woman who found among the Quakers the happiness she could not buy!
At all booksellers, $2.75
DOUBLEDAY

Have You Read—

RUFUS JONES: MASTER QUAKER

By David Hinshaw

This biography of Rufus Jones by a lifelong friend serves to portray the personality and values of its subject. It is the record of a cheerful, energetic, effectual and dedicated life.

Price: $4.00

Order your copy today from

THE FRIENDS BOOK AND SUPPLY HOUSE
RICHMOND, INDIANA

Friendly Life — Far and Near

The Wilmington Friend, a four page Yearly Meeting news sheet, made its initial appearance in February. It will appear quarterly, carrying news of Wilmington Yearly Meetings. The editor is David O. Stanfield.

* * * *

Religious emphasis week at Guilford College in April featured Leonard Detweiler, YMCA Secretary of Johns Hopkins University. He also led a Greensboro Area Conference of the Student Christian Association at Quaker Lake.

* * * *

Robert E. Cope, pastor of the First Friends Church at Whittier, California, will be the Baccalaureate speaker on June 3 at the Friends University graduation ceremonies. He was a minister at University Friends Church in Wichita for a seven year period.

* * * *

Jacksonville Monthly Meeting in Florida has recently been set up by a group of Friends, becoming the fourth Monthly Meeting in that state. The group meets at the Swaim Memorial Church, with Alice Howland Macomber as Clerk of the Monthly Meeting.

* * * *

Boris Karlow, the displaced person sponsored by the Cincinnati Friends Meeting, arrived in Ohio in January. A White Russian from Rostov, he is eager to learn English and to work so that others of his family may be helped. Employment and a temporary home have been found for him.

* * * *

The "Singing Quakers" of Friends University will make a four state tour during April. The symphonic choir, which is gaining a national reputation as an outstanding college choir, is directed by Fred Mayer. They will visit Oklahoma, Colorado, and Missouri as well as Kansas.

* * * *

Hilde Albrecht is now traveling in this country, visiting Friends to bring information about a "Pendle Hill for Germany" and to stimulate interest in its development. Hans Albrecht, former Clerk of Germany Yearly Meeting, and Hilde, his wife, are now directing this project at Goetzenburg Castle, near Hagsthausen, Wuerttemberg.

* * * *

A meeting to consider the need for new spiritual reformation in our time will be held April 21-22 at the Evanston Friends Meetinghouse in Evanston, Illinois. The meeting will open at 2:30 on Saturday with worship, followed by an introduction of the subject of a spiritual reformation by T. Canby Jones, John H. Curtis and Lewis Benson. Friends will meet for worship with Evanston Friends on the following day, with another period of discussion in the afternoon. Those sharing in the leadership of the meeting are members of a larger group that has been holding similar meetings at Wyck in Germantown, Pennsylvania, for the past five years.

* * * *

Ellen Starr Brinton, Curator of the Swarthmore College Peace Collection, will retire this summer. She will continue as Field Representative for the Peace Collection, procuring additional materials on pacifist movements, for the coming year. Mary G. Cary, former Librarian of the Carl Schurz Memorial Foundation, will succeed her.

* * * *

Members of the Poughkeepsie Friends Meeting and the Hebrew Congregation of the Temple Bethel will attend each other's services this month. The Friends will attend the concluding service of the Jewish Passover on Friday evening, April 27. Members of the Hebrew Congregation will participate in the Friends Meeting for Worship the following Sunday, April 29.

* * * *

Clarence E. Pickett delivered the William Penn Lecture at Philadelphia Yearly Meeting of Friends, held March 21-27. His theme was "And Having Done All—To Stand." Other speakers were William Stuart Nelson, dean of Howard University, Douglas V. Steere, E. Raymond Wilson and Norman J. Whitney. These were the 271st annual sessions of the Yearly Meeting.

* * * *

Clarence E. Pickett, honorary secretary of the American Friends Service Committee, received one of the first World Brotherhood Awards of the Jewish Theological Seminary of America recently. He was cited for his "forty years of untiring and devout humanitarian service to his brethren at home and abroad, regardless of color, nation or creed."

* * * *

Two New York Monthly Meetings met together during March at the Twentieth Street Meetinghouse. This was the first time that New York Congregational Meeting and New York Preparative Meeting have met jointly, although there have been several joint sessions of the two Quarterly Meetings. After enjoying the fellowship of a supper together, the Friends of the two Meetings gathered together in a Meeting for Worship and proceeded to the Meeting for Business under the leadership of Margaret L. Thomas and Helen Buckler as Clerks. Arnold Vaught was appointed to represent all Friends in New York on the Protestant Council of Churches.

* * * *

Frederick B. Tolles, Librarian of the Friends Historical Library and associate professor of history at Swarthmore College, has been granted a three years leave of absence. During this time, he will be on the research staff of the Henry E. Huntington Library at San Marino, California. Frederick Tolles has recently been elected president of the Friends Historical Society (England) for 1952.

* * * *

An all-day Seminar on Social Order held in Wilmington, Ohio, recently was attended by forty Friends. Discussion leaders Wm. Merton Scott and David Henley used the theme, "Can Friends as a Religious Society Survive in Today's World?" The Seminar was sponsored by the Board on Peace and Social Concerns at the invitation of the Yearly Meeting. The local chairman was Herb Nichols.

* * * *

Several Friends in Richmond, Indiana, were among a group of church related people who placed a half page advertisement in the local paper calling the attention of citizens to the universal military training bill now in Congress. The ad, which appeared in a Sunday paper, encouraged readers to let their congressmen know what they think about permanent conscription, and outlined a brief criticism of the present bill.

* * * *

The Board of Managers of the New York Yearly Meeting Friends' Home report that the work of the alterations and repairs is progressing satisfactorily. Applications for admission to "The McCutchen" in North Plainfield, New Jersey, are now being considered. As it is the earnest desire of the Committee to give preference to members of both New York Yearly Meetings, all those interested are urged to send in applications without delay.

* * * *

The Annual Meeting of the Associated Executive Committee on Indian Affairs will be held May 4-6 in the Florida Avenue Meetinghouse, 2111 Florida Avenue N.W., Washington 8, D. C. A visit to the Indian Bureau of the U.S. Department of the Interior is planned, with opportunity to hear from the U.S. Commissioner of Indian Affairs and members of his staff. Visits to the Craft Shop and Museum of the Interior De-

partment will be possible also. It is expected that Ruth Muskrat Bronson, author of "Indians Are People Too," will be guest speaker at one session. All sessions are open to interested Friends. Those expecting to attend are asked to notify Ruthanna M. Simms, 23 Howard Place, Richmond, Indiana. Any persons planning to drive to Washington who will have room for extra passengers are asked to notify the above address also.

* * * *

Three work camps among Indians will be among the six work camps sponsored by the American Friends Service Committee for college-age young people this summer. One camp will work with Indians in the Southwest. A new camp will be with a small tribe of Penobscot Indians living on an island near Old Town, Maine. Other work campers will participate in a community program with Sioux Indians in Rapid City, South Dakota.

* * * *

Richard Milhous Nixon, United States Senator from California, presided at the Golden Anniversary Dinner of Whittier College recently. Senator Nixon graduated from Whittier in 1934. In his senior year, he was President of the Whittier College student body. John Foster Dulles was principal speaker at the Dinner. Also appearing on the program were William C. Jones, president of the College, and W. O. Mendenhall, well known Friend.

* * * *

Paul H. Douglas, United States Senator from Illinois, will be the speaker at the Earlham College Commencement on June 4. A member of the 57th Street Meeting in Chicago, Senator Douglas was a former University of Chicago economics professor. Baccalaureate speaker on June 3 will be Clarence E. Pickett, honorary secretary of the American Friends Service Committee. He was a professor of Biblical literature at Earlham before joining the Service Committee in 1929.

* * * *

The Western Churchmen, men of Western Yearly Meeting, held their annual mid-year dinner on April 6 at the Carmel Friends Meetinghouse. Guest speaker was Elton Trueblood, Earlham College professor and author. President of the group is George Castle of Ridgefarm, Illinois. The Quaker Haven project was discussed by the men. Emphasis was placed on boys of school and college age participating in the Churchmen's work.

* * * *

Arthur and Westine Shufelt have asked to be released in August from their work at Council House, Oklahoma. Westine Shufelt has represented Friends in the Indian mission work in Oklahoma for thirty years, and Arthur Shufelt for twenty. Laurence and Lucille Pickard, now located at Riverton, New Jersey, will succeed the Shufelts at Council House next September. Laurence Pickard graduated from the University of Massachusetts in Agricultural Economics and Farm Management. He has served as a pastor of rural Methodist churches and as farm manager for Scarritt College Rural Center in Tennessee. Lucille Pickard has a degree in Religious Education from Schauffler College in Cleveland, and has been a Director of Religious Education in a New York Church. At present the Pickards are caring for the Howard Taylor farm and orchard in New Jersey while Howard and May Taylor are in Japan representing the American Friends Service Committee.

Friendly Fellowship

WILLIAMSBURG, INDIANA—A five week Leadership Training School, the first to be offered in several years, has been completed at the Williamsburg Meeting. Alice Wagner of the Friends Book and Supply House taught a course in the psychology of teaching. Earl Prignitz, the minister, taught an Old Testament Survey Course. It is hoped that a young people's Sunday evening group may be started at Williamsburg soon.

* * * *

PORTLAND, INDIANA — Portland Quarterly Meeting met in March with a very deep sense of God's presence and our great dependence upon him. All pastors of the Quarter were present, and also Estella Foxworthy, minister. The Clerks were instructed to voice Friends' concern on Universal Military Training to Congress, and also to send a note of appreciation to a Portland station on its refusal to broadcast liquor and cigarette ads. Charles Pitt, Pastor of Fiatt and White Oak Meetings, gave the afternoon message.

Nellie Farris

* * * *

XENIA, OHIO—S. C. Ellis, Xenia, Ohio, physician and member of the Xenia Friends Church, was named the "outstanding citizen of 1950" by the Xenia Chamber of Commerce. Jack D. Jordan, also a Friend and managing editor of *The Xenia Gazette*, was honored as Xenia's "outstanding young man of 1950." Dr. Ellis is secretary of the Board of Trustees building the new Greene Memorial Hospital in Xenia, and has been active in community, Boy Scout, Cooperative and Legion affairs. Both are active in the Xenia Church. Jack Jordan is now assistant superintendent of the adult department, president of the Friendship Young Married People's Class, of which S. C. Ellis is also a member, and chairman of the Stewardship Committee. His newspaper column "Our Town," is credited with educating Xenians to civic and political situations and problems of the last several years. Both men were at one time members of Otis Pramer's boys' Sunday School class.

* * * *

JERICHO MEETING, INDIANA—John Randolph, minister of Farmland Meeting, led a week of meetings at Jericho Meeting, near Winchester, Indiana, recently. The meetings drew good attendance and a wonderful spirit was felt by the attenders. Members from the Christian and Methodists churches also attended. Sixteen members of the Fountain City Meeting attended the Jericho meetings. Six members of the Young Married People's Class were converted during the week of meetings. Minister of the Jericho Meeting is Elbert Portis.

* * * *

KOKOMO, INDIANA — The Quakers Questers of Union Street Friends in Kokomo, Indiana, a Sunday School class, recently completed 1,576 visits in eight weeks. The members of the class were divided into two groups of twelve each for a visiting contest. They visited both members and prospective members, with some of the prospective members helping with the visiting, too, after they had been called upon. Members of the class not only deepened their friendship but added six new families to the class. Now one group owes the other a chicken supper, but both sides are happy over the wonderful results of their visiting campaign.

Mrs. Leo M. Newlin

* * * *

WESTFIELD, INDIANA—More than one hundred Friends attended a Leadership Training Institute held during February and March at Westfield. The subjects presented in classes included audio-visual methods, New Testament evangelism, beliefs and practices of Friends, Church history, Friends missions, and work with children. An outstanding feature of the Institute was the lecture and talk by James Furbay on England.

WRITE FOR OUR BOOKLET NOW

"TRAVEL INFORMATION AND SUGGESTED ITINERARIES For Interested American Friends"

FRIENDS WORLD CONFERENCE
Oxford, England
July 28 - August 6, 1952

MARSHALL & BURTON
Travel Associates
1003 West Street
WILMINGTON, DELAWARE
Phone 5-5505

Thomas C. Marshall, Jr., Proprietor, and member of Hockessin Friends Meeting

nd the Conference to be held there in 952. An exhibit of books from the Friends Book and Supply House in Richmond, Indiana, was on display. Friends ministers of Hamilton County vere responsible for the Institute, with Stacy Wesner, Charlotte Scott and Richrd Faux heading the Committee. Clayon Fields was the dean of the Institute.

Martha Doan

* * * *

St. Petersburg, Florida—The annual All-Florida Friends Conference was eld in St. Petersburg in March with nore than 200 Friends in attendance. Groups from Miami, Orlando, Lake Vales, Jacksonville, Daytona and many ther areas were present. The meetings vere held in the St. Petersburg Friends Meetinghouse. James Vail of Philaelphia spoke on the foreign service of he American Friends Service Committee. Russell Branson, of the AFSC outheastern district, presented an outine of the work of the Committee in his district. Elizabeth A. Christ comiled a list of Friends residing in Florla, numbering about 500, which has een used by several Meetings in Florida. Reports of the activities of Miami, Orlando, Jacksonville, Daytona, Gainesille and St. Petersburg Meetings were iven, indicating a growing activity nd a widening interest in the Society f Friends. Carolina N. Jacob was approved as Clerk of the Conference for he coming year.

Alex C. Robinson
Recording Clerk

* * * *

Jamaica, B. W. I. — At the Annual Meeting of the Board of Governors of he Happy Grove School, Dorothea immons of St. Ann, who has been hairman since 1945, treasurer since 948 and member of the Board for over wenty-five years, resigned from that ody. The Board selected Rudolph urke, well known Jamaican and presient of the Jamaica Agricultural Soiety for years, to head up the work f the Governors for the coming year. elected as Treasurer was Dr. Aubrey acobs, a Happy Grove School alumnus nd graduate of Howard University.

In the Larger Circle

Part of the Christmas offering of ne of the native churches at Leopardlle, capital city of the Congo, in Africa, as sent to relieve distress in Europe. nother Congo church sent a gift to a hurch in Jamaica.

* * * *

Approximately 2,500 Christian misionaries are at work in Japan, accordg to information received by the apan International Christian Univerty Foundation. From reports issued by the Allied Occupation, it was learned that of this number about 1,500 are Catholic and 1,000 are Protestant. Of the total now in Japan 1,900 entered since the beginning of the Occupation.

* * * *

Communism in China will have to change or else it will die out, was the view expressed by a Chinese Christian pastor at the Minnesota State Pastors' Conference. "Everything that goes to China, changes," observed Dr. Peter Y. F. Shih. "Communism is totally against our Chinese culture. We are all individualists. China is a family-centered nation. We do not believe that the 'state' is above everything." In speaking of the present Christian church in China he said, "Under the Communist rule we cannot preach as much as before, we cannot teach as much as before, but we live much more than before. After all, the Christian religion is a living religion."

* * * *

American recognition of the People's Government of China "in view of its de facto control of the entire mainland" was advocated by the fourth national assembly of the Student Christian Association Movement meeting at Oxford, Ohio. The assembly, which was attended by 1,306 delegates of student YMCAs and YWCAs, also pledged support to the United Nations and proposed that no member nation use atomic, bacteriological or hydrogen weapons except with the consent of that body. Opposition to loyalty oaths "and any other measures curtailing academic freedom" was voiced in another resolution.

* * * *

Fifty-nine men and women, including four Protestant clergymen, in various parts of the country, have refused to file federal income tax returns because they find it impossible to support the Korean or any other war. This is a report of the Tax Refusal Committee of Peacemakers, a national pacifist group.

* * * *

The Christian Rural Overseas Program, better known as CROP, has set a national goal of 1,400 carloads of foodstuff for collection on America's farms in the 1951 harvest appeal and shipment overseas to feed hungry people in other lands.

* * * *

Continued religious draft exemptions were urged by the United Christian Missionary Society of the Disciples of Christ at a meeting recently of its trustees. The group asked deferment for ministers, theological and pretheological students. It resolved that if "conscientious objectors are assigned to work of national importance under government direction, such work should be under civilian control," and should receive pay comparable to that of the armed forces. The resolution asked that C.O.s who so desire be assigned to relief projects under religious sponsorship.

New Members Need THE AMERICAN FRIEND

Each year at Easter time, the Central Friends Meeting at High Point, North Carolina, gives a year's subscription to The American Friend to each new family in the Meeting. It is a good way to acquaint Friends with Quakerism the world over.

Trial Subscriptions—five months $1.00
Regular Subscriptions $3.00
For Ministers $2.00

Address:
THE AMERICAN FRIEND, 101 South 8th St., Richmond, Indiana

THE WESTTOWN FARM HOUSE

WESTTOWN, PA.

5 miles Southwest of West Chester, 21 miles West of Philadelphia

• Easily accessible by car, train or trolley. • A charming old-fashioned, country Inn, filled with old-time friendly hospitality, located in Pennsylvania's most beautiful countryside. • Excellent home cooked meals, pleasant sleeping rooms, reasonable rates by the day, week, or month.

Why not write today?

MARION WELLER, *Resident Manager*

FRIENDS BOARDING SCHOOL
1837 1951

"OLNEY"

BARNESVILLE, OHIO

An Accredited Four-year Boarding High School for Friends' Children

For information address
BYRON G. THOMAS, PRINCIPAL

The American Friend is printed by

NICHOLSON
PRINTING COMPANY
RICHMOND, INDIANA

Founded in 1870 by Timothy Nicholson

Commercial Printing—Publications
Bookbinding

OAKWOOD **Coeducational Boarding School**
Founded by New York Yearly Meeting in 1796

"The Quaker emphasis on the importance of each individual caused the Society of Friends to give equal recognition to men and women. Friends have long been pioneers in co-education in secondary school and college. Boys and girls, working together in an atmosphere of tolerance, kindliness, and sympathy, develop a cultural refinement that is best achieved in a boarding school." (This quotation taken from the Oakwood Catalog.)

For a catalog write:
William W. Clark, Principal Oakwood School, Box 45, Poughkeepsie, N. Y.

WESTTOWN SCHOOL
WESTTOWN, PENNSYLVANIA

FOUNDED IN 1799

Applications accepted for the year 1951-52.
Boys enrolled in boarding department Grades 7-12; Girls, Grades 9-12.

For information and catalogue address:
DANIEL D. TEST, JR., *Headmaster*

OAK GROVE **A Friends School for Girls**
1849-1951

Emphasizes preparation for college and gracious, purposeful living. Recent graduates have entered over fifty different colleges and universities, including all major colleges for women. Bible is taught by a Friends' minister in residence. The Quaker way of life is expressed through Meetings led by students. Cultural departments are under talented instructors in Music, Art and Speech. Physical Education includes corrective and aesthetic program with recreation featuring winter sports and including riding without extra fees. Work covers Grades 7 through 12 with a strong post-graduate year of intensive college preparation. The new fireproof Dormitories, Recitation and Administration Buildings occupy a sunny hillside overlooking the Kennebec Valley. Those requesting catalogs are asked to give daughter's age, year to enter boarding school, and college for which preparation is planned.

ROBERT EVERETT and EVA PRATT OWEN, Principals, Box F, Vassalboro, Maine

GEORGE SCHOOL **Community Living**

A FRIENDS COEDUCATIONAL BOARDING SCHOOL

Let us teach them, those architects of our tomorrow, to live with faith, to live with courage, to live with humility and understanding and purpose.

This way lies the shortest road to a bright tomorrow, not across the quicksands of fear and hate.

For a catalogue and application blanks address
RICHARD H. McFEELY, Principal, Box 351, George School, Pa.

BIRTHS

BARNETT—To Milton and Ruth Barnett, a daughter, Judith, on February 28, at Wabash, Indiana.

BIEHL—To Eldon and Martha Jane Biehl, a son, Larry Lee, on January 12, at Wabash, Indiana.

EVANS—To James and Kathryn Evans, a son, Joe Lee, on February 23, at Wabash, Indiana.

KARNES — To Paul and Ella Mae Karnes, a daughter, Judith Ann, on March 9, at Greenfield, Ohio.

MILLS — To Richard H. and Ila B. Mills, a son, Mark Clifton, on February 17, at Indianapolis, Indiana.

ODUM—To Victor and Ann Odum, a daughter, Cynthia Kaye, on January 18, at Wabash, Indiana.

STANFIELD — To David O. and Helen L. Stanfield, a son, Thomas Jesse, on March 14, at Wilmington, Ohio.

MARRIAGES

COLLINS-CARMIEN—Beatrice Carmien of Muncie, Indiana, to Thomas J. Collins of Traverse City, at the bride's parents' home in Long Lake, Michigan on March 28. John Wright and Homer Biddlecum officiated.

GAINES-ALLEN — Edith May Allen daughter of Ernest and Blanche Allen of Hay Springs, Nebraska, to Lloyd Gaines, in St. John's Methodist Church at Cleveland, Ohio, on December 29.

PARSONS-HAMILTON — Nancy Hamilton, daughter of Stanley and Marie Hamilton of Richmond, Indiana, to Richard Garth Parsons, son of Dr. and Mrs. Robert T. Parsons of Hartford, Connecticut, on March 24, at the West Richmond Friends Meeting, after the manner of Friends.

JENKINS-TAYLOR—Margaret Fox Taylor of Glenview, Illinois, to Nelson M. Jenkins, Jr., of Drexel Hill, Pennsylvania on March 24, under the care of the Evanston Meeting, Evanston, Illinois.

SEWARD-DAVIES—Betty Jo Davies to Marion Seward, on March 25, at Rockville, Indiana. Rev. William McKeehan, the uncle of the groom, officiated.

SEWELL-CHAMNESS — Norma Jane Chamness, daughter of David O. and Eleanor Chamness of Wabash, Indiana, to Wayne Sewell, son of Chester and Nelle Sewell of Ridge Farm, Illinois, on February 6 at the Wabash Friends Meetinghouse. Grant Johnson, pastor of Ridge Farm Meeting, officiated, assisted by John Compton.

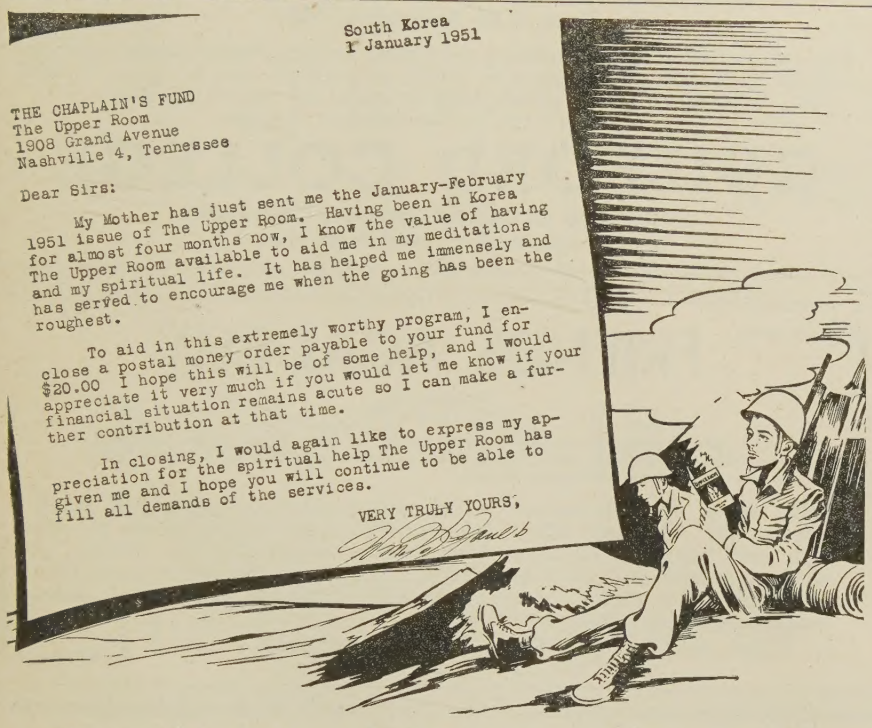
DEATHS

CALLISTER—Jennie Cartland Callister on February 22, during a visit to Greensboro, North Carolina, aged sixty-seven. She was born in Highpoint, North Carolina, of Fernando Gale Cartland, a Friends Minister, and Abigail Farr Cartland. She attended Oakwood School and graduated from Earlham College in 1907. In 1911 she married J. Henry Callister, an attorney, and they became residents of Brooklyn New York. Two children, Constance and Kenneth, were born to them. She was active all her life in work for the improvement of conditions among American Indians and migrant agricultural workers, and was a member of the Associated Executive Committee on Indian Affairs. A member of the Women's Committee for Home Missions in the early days of its inception, she did much of the writing and speaking for the Committee on

Migrant Work. She was sought as a lecturer on Indian and migrant problems and as a minister on many occasions in struggling Friends meetings. Her ability in writing produced a number of pageants concerned with peace, brotherhood among nations and Christian missions. She represented Friends on several interdenominational groups in New York and Brooklyn. A memorial service was held on March 4 at the Brooklyn Meetinghouse.

GIFFORD — William A. Gifford, on March 15, at West Falmouth, Massachusetts, aged eighty-two. He was a member of the West Falmouth Friends Meeting, which the first William Gifford with a few others started in 1681. His wife, Ella Wilson Gifford of Long Plain, Massachusetts, died in 1931. He is survived by two sons, Elmer Wilson and Edward Hoag; a daughter, Alice; and two grandchildren. Funeral services were conducted by Oliver M. Frazer of Worcester, Massachusetts. Burial was in the Friends Cemetery at West Falmouth.

STANLEY—Ezra Stanley, on March 15, at Wabash, Indiana, after a three week illness, aged ninty-three. He was the oldest birthright member of Wabash Monthly Meeting of Friends. The son of Josiah Stanley, formely of Damascus, Ohio, and Rebecca Votaw Stanley of Miami County, he was a life time resident of Wabash County. His wife, Amanda Ellen Wesner Stanley, preceded him in death in 1930. He is survived by one son, Lawrence W. of Wabash; one daughter, Edith of Oberlin, Ohio; a half-sister, Effie Jenkins of Washington, D. C.; four grandchildren and five great-grandchildren.


South Korea
1 January 1951
THE CHAPLAIN'S FUND
The Upper Room
1908 Grand Avenue
Nashville 4, Tennessee
Dear Sirs:
My Mother has just sent me the January-February 1951 issue of The Upper Room. Having been in Korea for almost four months now, I know the value of having The Upper Room available to aid me in my meditations and my spiritual life. It has helped me immensely and has served to encourage me when the going has been the roughest.
To aid in this extremely worthy program, I enclose a postal money order payable to your fund for $20.00 I hope this will be of some help, and I would appreciate it very much if you would let me know if your financial situation remains acute so I can make a further contribution at that time.
In closing, I would again like to express my appreciation for the spiritual help The Upper Room has given me and I hope you will continue to be able to fill all demands of the services.
VERY TRULY YOURS,

Men in the service and other young people away from home can still unite in spiritual fellowship with the home folks through the Bible readings, meditations and prayers presented day by day in The Upper Room.

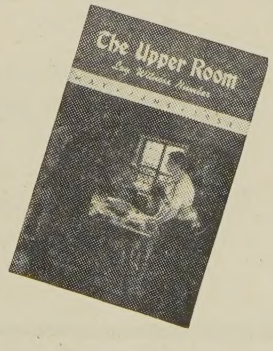
Those away and those at home, as they join in the same devotions, will be thinking and praying for one another. There is strength and joy in the knowledge that someone . . . many miles away . . . is praying for you!

Send your order NOW for a supply of The Upper Room, May-June issue, the annual Lay Witness Number, written by laymen and laywomen from all walks of life. Ten or more copies to one address, 5 cents per copy. Individual subscriptions, 50 cents per year. Address

THE UPPER ROOM

1908 Grand Ave., Nashville 4, Tenn.

***THE POCKET EDITION** (identical with the Regular Edition except in size) is small enough to fit into the pockets of service uniforms, light enough to mail first class in an ordinary envelope for three cents. Hundreds of thousands were distributed during World War II. Popular with civilians, too, because it slips easily into a man's pocket or a woman's purse. Order a supply of the Pocket Edition along with the Regular Edition.*



LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block west of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, RIchmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 10 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 1 through April each Sunday at 11:00 a.m.

OBERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA

Friends Meeting for Worship at Sorosis House, 108 Liberty St., First Days at 11 a.m. Monthly Meeting, 10 a.m. on first First Day of the month.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA

Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meetin, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends. University Ave. at Glenn. Church School, 9:45 a.m. Worship. 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

PROVIDENT MUTUAL

LIFE INSURANCE COMPANY OF PHILADELPHIA

Pennsylvania • Founded 1865

CHARTERED 1834 FOUNDED 1837

THE 34th SUMMER SESSION

June 4 to August 6, 1951

Due to the uncertainties facing young men, we are urging them in particular to complete applications as early as possible and to plan to take advantage of the accelerated program by beginning their college work in the summer session.

GUILFORD COLLEGE

GUILFORD COLLEGE, NORTH CAROLINA

"The Only Quaker College in the South"

FRIENDS ACADEMY

Founded 1877

COEDUCATIONAL

"The daily contacts of the teacher with pupils are vital, for upon his character, convictions, knowledge, skill, and capacity to work with others the effectiveness of the school must ultimately depend."

With close student-teacher relationships made possible by small classes, the Academy offers day students from kindergarten to college and boarding students from grades seven through twelve, a well-integrated program of studies, athletics, and extra-curricular activities. The school is fully accredited and its graduates attend leading colleges and universities.

MERRILL L. HIATT, Headmaster
Locust Valley, Long Island, N. Y.

WHITTIER COLLEGE

The Quaker College of Southern California

- Complete liberal arts curriculum
- Training for Christian service
- Professional and pre-professional study
- Approved by the Western College Association
- Sixteen miles southeast of Los Angeles in the heart of Southern California

For information, address

DIRECTOR OF ADMISSIONS, WHITTIER COLLEGE
WHITTIER, CALIFORNIA